

# MERCURY

Published Semi-Monthly as the Official Messenger of Metropolitan College, S. R. L. A. A.

Vol. 2.

March 5, MCMXVII

No. 5

The Fifty-Ninth Stated Convocation of Metropolitan College  
will be held in the Adytum, 310 Lenox Avenue  
Friday Evening, March 9, 1917, at 8.00 precisely

**Work: Regular Class.**

New members are requested to provide themselves with the W. Wynn Westcott Edition of the Divine Pyramider, which may be ordered thru the Secretary.

Astrological Classes meet at 8 P. M., at Residence of Sr. Finck, 19 West 37th Street.

First and Third Tuesdays, Direction of Sr. Video, Elementary Class

Second and Fourth Tuesdays, Direction of Fr. Cleo, Advanst Class

Metropolitan College extends a cordial welcome to the twelve neophytes who were Recognized at the last Convocation. The Degree was conferred by the Worshipful A. A. The Charge of S. R. was effectively rendered by the Suffragan, Frater Firmus, and the Historical Lecture was given by Rt. Wor. Fr. Anselm.

## New Colleges, San Francisco and Freetown.

It will undoubtedly be a source of pleasure to members of Metropolitan, the Mother College of the Order in America, to know that on Thursday March 1st, Charters were duly granted to bodies to be hereafter known as WEST GATE COLLEGE, S. R. L. A. A. in San Francisco, Cal., and FREETOWN COLLEGE, S. R. L. A. A. Freetown, Sierra Leone, African West Coast. Our Soror Arlica, becomes the Worshipful Adept of West Gate College, and Frater Her-Ilor the Worshipful Adept of Freetown College.

More members of Metropolitan College shud avail themselves of the exceptional opportunity for astrological instruction provided by the College. Soror Video in charge of the Elementary Class, and Frater Cleo in charge of the Advanst Class ar rendering fine service both to the Order and to their students.

## Gould Memorial Chalice.

At this Convocation a beautiful chalice in fraternal remembrance of Sylvester Clark Gould will be presented to Metropolitan College, and in company with the furnishings of the Orient which ar now free from det and incumbrance of any sort, will be duly consecrated.

The chalice is the work of the International Silver Company, and is of Sterling Silver heavily laid with gold. It bears the following inscription:

Presented to  
METROPOLITAN COLLEGE  
Societas Rosicruciana in America,  
by

Soror Vita,  
In Fraternal Remembrance  
of

SYLVESTER CLARK GOULD  
B. March 1, 1840. Passed July 19, 1909.

The thanks of the College will be extended in appropriate form to Soror Vita, who desires to remain incognito, as a member of the Congregation of the Outer.

A beautiful standard for SOL will also be installed in the North.

## Washington College, S. R. L. A. A.

For the information of members who may be in a position to visit Washington College, we publish the following schedule of meetings:  
Regular Convocation, First Friday of each month.  
Informal Meeting for special study, third Friday of each month.  
The following meeting, third Friday evening of each month.  
The following convene at 8.00 p.m. at the Adytum 1443 Q. Street, N. W.



# Pioneer Rosicrucian Workers in America.

Number Two.

## SYLVESTER CLARK GOULD



It is appropriate that the biography of Sylvester Clark Gould should form the principal subject matter of this Anniversary Number of Mercury, for it is to the work and labor of this true Rosicrucian that we of the Societas Rosicruciana in America are indebted, for the organization which has been developed from his endeavors. His complete biography as it appeared in the Manchester, N. H., papers at the time of his death, is given on page four. Preceding that biographical sketch we will give a brief resume of Frater Gould's Recognition and Rosicrucian lineage which for accuracy, must begin with the organization of the English body itself.

The Societas Rosicruciana in Anglia was given its present form and organization by Robert Wentworth Little in 1866, on the remains of traditional ceremonies, customs and extant literature of the early Order, from German sources. Fr. Little Anglicized these tenets and secrets, gathered and reconstructed the rituals, grades and ceremonies, developing a graded system on a sound working basis.

While possessing genuine Rosicrucian rituals and grades, the Societas Rosicruciana in Anglia works along the line of a Masonic Literary and Research Society, as may be understood from the statement made by its present Supreme Magus, Dr. Wm. Wynn Westcott, in his paper before Metropolitan College, London. The paper was entitled "Christian Rosenkreutz and the Rosicrucians" and was published in America for Rosicrucians, October 1907.

Dr. Westcott says, "I have to ask to be allowed to say a few words of explanation. I have not come here at this time because I am a Theosophist; but on the contrary, I have been asked to speak on the Rosicrucians, because I have the pleasure to hold a high office in the Rosicrucian Society of England, so might reasonably be supposed to have studied the history of that Order. But to avoid misconception, I wish to say that the Society of Rosicrucians in Anglia is a Masonic Body—it is composed of Freemasons who have associated themselves together to study the old Rosicrucian books in the light of history, and to trace the connection between Rosicrucianism and the origins of Freemasonry, a connection which has been alleged to exist by many historians belonging to the outer world."

Robert Wentworth Little became the first Supreme Magus of the Societas Rosicruciana in Anglia, in 1867, and continued as such until his transition April 12, 1878, at the age of 39 years. Fr. Little left the constitutional sealed letter designating his successor. This designate was Dr. William Robert Woodman who accepted the office April 15, and continued in the same until his transition, December 20, 1891. In his sealed letter addressed to the Society, he appointed as Supreme Magus, Dr. William Wynn Westcott, who was officially proclaimed at the next regular quarterly session, February 25, 1902. He is the present Supreme Magus, and Metropolitan College, London, dates from 1867. Fr. Little founded Colleges in other parts of England, and in Scotland, Canada, and other countries.

In 1877 an effort was made to introduce the Work into the United States and in 1878 a number of eminent Freemasons in America were admitted into York College, in England. They petitioned the High Council of Anglia for a warrant for an American body, but due to delay and misunderstanding it was allowed to lapse. Application was then made to the High Council of Scotia and in December 1879 Philadelphia College was chartered for Pennsylvania with Charles E. Meyer as Chief Adept, and in 1880 New York College for New York State, with Albert G. Goodall as Adept.

These two Colleges met on April 19, 1880, and formed and established a High Council for the United States. This High Council chartered colleges in Boston for Massachusetts, May 9, 1880; Baltimore College for Maryland, May 10, 1880; and Burlington College for Vermont, with Geo. O. Tyler as Adept. Representatives of these Colleges in High Council assembled, Sept. 21, 1889, "reproclaimed" said creation, formation, and constitution of a Society and Order under the distinctive title, Societas Rosicruciana in the United States of America, with Charles E. Meyer as Supreme Magus, Albert G. Goodall of New York as Senior Magus, Alfred F. Chapman of Boston as Junior Magus, Thomas J. Shryock of Baltimore as Treasurer General, and Charles T. McClunehan of New York as Secretary General.

These Colleges did excellent work for a while, but little was ever heard from the New York and Baltimore sections. In the early 80's these bodies became inactive and practically dormant, although there are today several organizations in America still in affiliation with the Societas R. in Anglia, which admit Masons exclusively. We are also informed that Fr. Thomas J. Shryock is the Supreme Magus of this body.

Boston College as stated, was Warranted May 9, 1880, and Chartered June 5, 1880. It grew very slowly for a few years.

Into Boston or Massachusetts College, Sylvester Clark Gould was initiated, Feb. 10, 1885, the eighteenth in chronological order. He attended practically all the stated meetings and many special convocations during the activity of the College. Meetings and banquets of Boston College were held in Room 16, at "Youngs" Boston, lasting from seven to twelve p.m.

At these convocations among other papers, the following were prepared and read by Frater Gould:

- The Master's Mallet, or the Hammer of Thor, June 7, 1886.
- The Staff of Adam, and the Shein-Hammenhorash, June 2, 1887.
- The Path of Rectitude, or Ye Samtan Y, Sept. 1, 1889.



Sylvester Clark Gould.

Photo by Colby, Manchester, N. H.

Loaned

to Metropolitan College S. R. I. A.

by Miss Annie Gould.

The Secret Discipline, or Catachests Arcani,  
Jan. 27, 1892.

The Grand Central Sun, Alcyone of the Pleiades,  
Nov. 9, 1893.

Two further papers were prepared, and even printed for the archives, but were not read, owing to the inactivity of the College. They were dated Oct. 1896 and Mar. 1906, and Frater Gould states in this connection as follows: "The last two papers were printed but not read, the College having become inactive and no meetings held since the decease of the second Chief Adept, John Halgh, August 20, 1896."

The High Council for the United States held a Convocation on September 16, 1885, at the Hotel Brunswick, Boston, Mass., at which time Fraters Sylvester C. Gould and Dr. Seranus Bowen were elevated to the degree of Magister Templi, VIII°, the ritualism being performed by Charles T. McClenahan, the Secretary General.

Frater Gould was eminently well qualified for this work, and out of all those who constituted the first attempt to found Rosicrucianism on a working basis in the United States under constitutional warrant, he appears to have been the only one who really had the development of the work at heart.

From the moment that the Boston College became dormant and inactive Frater Gould's chief ambition was to hold the work fast, and to prosper it along active and permanent lines. In fact he looked way beyond the ideas which dominated the fraters of his day, and earnestly desired to see the Fraternity on a basis which should be vastly more than that of a mere society for Masonic or any other research, also opening its doors in true accord with the principles of Rosicrucianism to all truth seekers regardless of Masonic affiliation, or even sex, altho Frater Gould hesitated a bit on this last radical step.

In addition to Frater Gould's statement that since the decease of the second Adept of Boston College no meetings had been held from August 20, 1896, he wrote to Frater Khel November 30th, 1908, as follows: "the English Branch of the R. C. in the U. S. is at present quite inactive, and bids fair to remain so, as our Boston fraters manifest no desire to continue, and I am now trying to get to the bottom of a Baltimore R. C. to unlock the situation. But more of this anon" \* \* \* "There should be a R. C. Order in the U. S. with the true ones in it" \* \* \* "I have much that I want to talk over with you, G. F. Moore, H. V. A. Parsel, and a few others in your vicinity, and hope to do so in the spring".

In accordance with these ideas much work was accomplished during the winter toward the formation of a reconstructed body in the United States, a body which should be based upon the broadest principles of true Rosicrucianism, eschewing fads and fancies, and opening its doors to all true seekers. This was the beginning of the present Societas Rosicruciana in America, with the rituals, traditions, landmarks, customs, and practices as carefully gathered by Frater Gould, for purposes as it now appears which were to far transcend even his liberal concepts. In the following summer, his, to us untimely transition which occurred at 6 p.m. July 10th, 1909, closed his earthly labors, and the actual executive and organizing work and propaganda became the mission of the present Supreme Magus.

The highest tribute we can pay to the honored memory of one whose entire life was an epitome of the principles of true Rosicrucianism, and in whom even the very traditions of the Fraternity seemed to be incarnated is to record the fact that within eight years, in spite of seemingly insuperable obstacles the reconstructed fraternity has been spread from San Francisco to the West Coast of Africa, and in the United States has a membership which includes every State in the Union excepting only Arizona and New Mexico.

Frater Gould's highly prized magazine, the "ROSI-CRUCIAN BROTHERHOOD" was unfortunately short lived, being published quarterly, beginning with the issue of January 1907 and ending with the issue of January 1909. The numbers actually issued however, are the cleanest, and most valuable publications which have appeared in connection with the name "Rosicrucian" to our knowledge.



On the upper floor of this building, over the Park Drug Store, the Convocations of Burlington, Vt., College  
— 12 —  
Entered by Allan

May the years to come, add lustre to the name of a Frater who should be dear to every member of the S. R. I. A., and who, the little known outside his grand old State, nevertheless lived a life of such good works as shall follow him imperishably and unendingly.



The Hotel Brunswick,  
Boylston Street, Boston, Mass.,  
where Frater Gould was elevated to the VIIth  
by the High Council, Societatis Rosicrucianae  
in the United States of America.



Fac-simile of letter from Frater Khel to Frater Gould, referred to in the text.

## TWO MONTHS OF SICKNESS ENDS IN THE DEATH OF SYLVESTER C. GOULD

Was One of the Oldest of the Active Printers and Journalists of New Hampshire—Prominent in Masonry and Odd Fellowship—One of Manchester's Best Known Men.

"Turn on the lights" were the last audible words spoken by Sylvester C. Gould as his mentality stood upon the threshold which marks the passing from mortality to immortality. The words were spoken to a close friend who called at the Gould home, 543 Union street, to continue a friendship which had remained unbroken throughout a period of many years. Mr. Gould died about 6 o'clock, and in the passing out of his life there entered into rest a man of persistent and tireless industry, one who had been active in many lines of endeavor, whose work had been performed along many lines, and who had climbed to heights of honor and recognition in historical associations, in fields of scientific research and in the great fraternities of Masonry and Odd Fellowship.

Mr. Gould's health began to fail during the past winter, and two months ago he entered the Sacred Heart hospital and underwent an operation, which disclosed that he was suffering from tuberculosis of the bowels. The operation afforded but temporary relief, and it was known that he could not recover. On the day preceding the Fourth of July he was removed to his home, and there he remained, at times with his intellect clear, until the change came last night. The surviving relatives are his wife, one daughter, Miss Annie L. Gould, a brother, Rodney W. Gould of East Weare, a nephew, Harry B. Gould of Hartford, Conn., and a niece, Miss Ada W. Gould of Lakeport.

Sylvester Clark Gould was a native of Weare, where he was born March 1, 1840. From 1854 to 1858 he was employed as general clerk in a dry goods and grocery store, beginning at the age of 14 years. In 1859 and 1860 he attended school at the Bosworth academy, of which Jonathan Tenney was principal. He entered the office of the Daily and Weekly American in Manchester, Feb. 24, 1862, where he learned the printer's trade.

These journals were published and edited by Simon D. Farnsworth, who, on being appointed paymaster in the army in 1863, leased the newspaper establishment April 17, 1863, to Henry A. Gage, James O. Adams and Orren C. Moore, which was run under the firm name of Gage, Moore & Co. On Aug. 13, 1863, Mr. Gould purchased the interest of O. C. Moore in the lease, Mr. Moore still acting as editor, Henry A. Gage as publisher, James O. Adams as reporter and Mr. Gould as clerk and telegraph editor.

On Dec. 24, 1863, S. D. Farnsworth, returning on a furlough to Manchester, bought off the lessees and sold the newspaper establishment to the late Col. John B. Clarke, and the papers were published as THE MIRROR AND AMERICAN. From this time to March 16, 1864, Mr. Gould settled up the affairs of the American office as compositor, job printer and temporarily as reporter, until Dec. 24, 1868.

On Jan. 1, 1869, John W. Moore, Samuel C. Merrill, Charles W. Clough and Mr. Gould associated themselves together under the firm name of John W. Moore & Co., and began the publication of the Daily News. In February, 1869, Mr. Gould disposed of his interests to J. W. Moore and entered The Daily and Weekly Union office as compositor, and continued until July 5, 1869, when he again entered the Mirror office as job printer, and continued until May 1, 1871.

Mr. Gould then entered the service of the Concord railroad in 1871, and in 1874 became depot master at the passenger station, under Maj. Josiah Stevens, who was station agent, and he continued in that capacity until early in the 90s.

In July 1882, Mr. Gould and his brother,

monthly magazine entitled Notes and Queries, the former being editor. The publication had existed until quite recently, when Mr. Gould's illness compelled him to abandon the work. Notes and Queries forced its way to the front as one of the standard publications devoted to abstruse and scientific subjects.

Mr. Gould had been identified with the press of his city and state for nearly half a century, either as reporter, editor, printer or correspondent. He had written for several New York and Pennsylvania papers—the Mathematical Magazine of Erie, Pa., the Educational Notes and Queries of Salem, O., and the Liberal Freemasons of Boston, Mass. He had contributed to the press of Manchester on various subjects, together with some poetical effusions, under the pseudonym of "Godfrey".

He published several addresses, delivered before fraternal societies, also a bibliography of Manchester literature, containing upwards of 2000 publications. He had one of the largest collections of state literature in the state, containing many rare and choice works. His collection of copies of the Aeneid represented much research, and it is estimated that it was the best single collection in New England, if not in the country. Mr. Gould had also gathered many copies, old publications, of the Bible. In fact, he was an ideal book collector, a passion which he followed as long as he was able to get about.

Mr. Gould once compiled a list of New Hampshire election sermons from 1784 to 1861, which paper was incorporated in the collection issued by the Manchester Historic association, of which Mr. Gould for many years was a member of the publication committee. Mr. Gould also submitted an interesting story of the origin of the song "In the Sweet By and By," which was also incorporated in the annals of the Historic association.

In 1898 Mr. Gould compiled a bibliography on Maj.-Gen. John Stark, being the notes and brief descriptions of seventy-five titles of publications having to do with the life of General Stark. This bibliography was also published under the auspices of the Manchester Historic association.

In January, 1883, Mr. Gould was chosen corresponding secretary of the New Hampshire Press association, an office which he held for very many years.

Mr. Gould was a 32d degree Mason and a member of the Boston consistory and a member of the Brotherhood of Rosierichans of Boston. He was a member of Lafayette lodge No. 41, Mount Horeb Chapter No. 11, Adoniram council No. 3 and of Trinity Commandery, Knights Templar, of this city. He was an Odd Fellow and was a member of Hillsborough lodge of the order, in which he was a past grand patriarch and a past grand representative. For many years he was secretary of the Veteran Odd Fellows' association, and was at one time the president of that body. He was secretary for many years of the Odd Fellows' Relief association and held membership in Arbutus lodge of Rebekahs.

Besides being a member of the New Hampshire Press association he belonged to the Manchester Historic association and the First Unitarian society.

Mr. Gould was a man of unusual intellectuality and wide information. He was a man who in his personal relations with his fellows might at times be termed odd or peculiar, but to those who knew him best he was a source of entertainment, inspiration and agreeable companionship. He possessed many superior attainments, and it is doubtful if there was another man in the state who was as well informed in the field of literature, notably the classics. He put all of his great energy into his favorite publication, Notes and Queries, and lived a reserved life during the later years of his life to this end. In a corner room of the Mirror building he had his workshop, and there many of the old-timers of the city were wont to go and enjoy his companionship. He was ever a friend of the newspaper man, as he was of those called



into local history, or to settle some doubtful point which may have arisen, S. C. Gould was the first person sought to furnish the information desired. He was a rare man, and Manchester never had one like him. With his death it is probable that his publication dies also, as there seems to be no one to fill his unique place in the publication of such a magazine.

Mr. Gould was a member of the publication committee who produced the history of Weare, one of the finest town histories in New Hampshire, and he had much to do with its compilation.

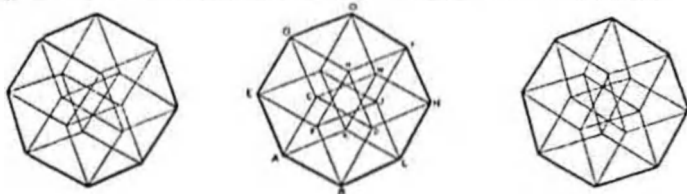
House at 543 Union Street, Manchester, N. H., where Frater Gould resided during the last ten years of his life.

Photo by Allen.



### The Tesseraet.

Thru the courtesy of a former member of Metropolitan College we print the accompanying cuts of a four dimensional figure, or super-solid. It is from "Knowledge and Scientific News" issue of April, 1904, and is called the double stereoptic projection of the eight cell, by G. A. Bryan. If viewed thru a stereoscope a good idea of the Fourth Dimension can be had. The Tesseraet is also extensively described in the Primer of Higher Space by Claude Bragdon whose contributions to this entrancing subject have been most valuable to all occult students.



### Arcane Societies in the United States. No. 3. \*Order of the Initiates of Thibet.

The Order of the Initiates of Thibet is said to be a mystical hierarchy of perfected men of transcendent power and knowledge—the Masters of Wisdom and Compassion—who, by successive incarnations, have completed their earthly progress, but who nevertheless continue on the earth for the purpose of directing and aiding the progress of the whole human race. According to the teachings of their followers, they dwell in communities in remote and inaccessible regions of Thibet; and it is stated in the Agrouchada Parikal that they are presided over by the Supreme Council. Regarding this body nothing is given out save that it is "the heart of the world" and from it men receive their spiritual light and life, that it guards and protects, governs and feeds the human race.

It is taught that from time to time, pursuant to great cyclic laws, the brotherhood sends forth one of its members into incarnation in the outer world, to be born as a little child, and that by precept and example he teaches humanity the Divine truths. Of such great teachers of the past, four are accounted Nirmanakayas or World Redeemers, and are identified as Rama, Krishna, Buddha and the Lord Issa, or Jesus. A fifth is now acclaimed in the person of Boudh Sadou, whose birth at Montevideo, Uruguay, on August 24, 1898, is held to mark the commencement of a New Era. It has been announced that he will visit the United States at some time in the near future.

The nearest accessible Headquarters of the Order of the Initiates of Thibet are said to be at Benares, in India, but esoteric centers owing obedience to the Order have been established in various parts of the world, including the United States.

The Supreme Council of the Adepts or Mahatmas resides....where it desires....and possesses powers still unknown in the West, but has its center of action in the north of Thibet.

This Council has its Inspectors in the West, as in the East, to see that the "Law of the Lotus" be not revealed to the profane.

"To go forward, ever forward, and ever higher. To think is to Create, to Create is to Love, and to Love is to Live.

"Strong in our Right, invested with the powers bequeathed to us by Him who had the power to give them, we initiate here in the Capital of the United States, in the heart of the fire of our enemies, this movement of progress, destined to perpetuate the work of the Adepts."

The esoteric centers claim to receive their powers from the Mahatmas of Thibet. Among their symbols are the Globe, the Sun, the Tau, the Kneph, the Chakra and the Abrak. Seven esoteric members of the Council reside at Washington, D. C.

The head center for this country is the Oriental Esoteric Center, founded 1902 and at present located at 1443 Q Street, N. W., Washington, D. C., of which Agnes E. Marsland, one of the founders, is president. A closely affiliated organization is the Oriental Esoteric Society of the United States of America, of the same address and having the same president.

[See Jacollot, Occult Science in India; Marsland, First Principles of Esoterism, Introduction, p. 16; Bulletin of the Oriental Esoteric Center, Vol. IV, Oct. 11th, 1908; id., Vol. VI., No. 6 (March 11, 1910); Bulletin of the Oriental Esoteric Society, Vol. XII, No. 36 (October 20, 1910).]

\*See Editorial Note, Vol. 2, No. 2.

### The Golden Section. No. 5.

By FRATER PARACELSUS.

As an aid to the further study of this subject, six simple methods of dividing a line in extreme and mean proportion are here given and described. The only instruments required are a rule, triangle of 45 degrees, compasses and protractor.

In each example the line to be divided is marked A B, and the point of division is marked P. For sake of uniformity a square has been erected on the line A B in each case, but this will not always be necessary.

In Fig. 1 the square on A B has been quartered by horizontal and vertical lines. With the end C of the horizontal dividing line as a center and with C B as radius, describe the arc B E. Join A C by a straight line cutting the arc at E. With A as a center and with the radius A E, describe the arc D E P cutting the line A B at P. P is the required point. A brief reference to the diagram given in Mercury, Vol. 2, No. 2, will show that this method of Fig. 1 is merely a simplified form of the foregoing diagram.

In Fig. 2 the square need not be drawn. From A, with the protractor set at  $27^\circ$ , draw a line to the right. From B, with a setting of  $32^\circ$ , draw a line to the left. With A as a center, and with the radius A C, taken to the point C of the intersection of the two angular lines, draw the arc C P cutting A B at P. The point P divides the line A B in the Golden Section. This method is not precise, but is reasonably correct.

The complements of these two angles are  $63^\circ$  and  $58^\circ$  and are harmonically related, the latter being the diagonal of the rectangle of the Egyptian Triangle and the former the diagonal of the half square, corresponding to the line A C in Fig. 1.

This method is due to Mr. C. A. Coan, the editor of the book, "Nature's Harmonic Unity", mentioned in the first article of this series, and from which data has been freely gleaned.

The method of Fig. 3 can also be followed without the construction of the square. Like in Fig. 2, there are two angles taken from the ends of the line A B, but in this case, instead of drawing an arc, a perpendicular is dropped from their intersection C and determines the required point P. It is interesting to note here that these angles,  $51^\circ 30'$  and  $38^\circ 30'$  are complementary; that is to say, their sum is  $90^\circ$ . They are also the angles of the Egyptian Triangle, to which a special article will be devoted.

In Fig. 4, from the center of the square at C a line is dropped at an angle of  $76^\circ 45'$  with the horizontal, cutting A B in the required point P.

In Fig. 5 a line is drawn up from the point B at an angle of  $58^\circ 15'$  from the horizontal, and cutting the diagonal A D at C. A perpendicular from C determines the required point P. This is another of the approximate methods, the exact way would be to make the angle  $58^\circ 15' 57''$ .

In Fig. 6 the Egyptian angle of  $51^\circ 30'$  is again used; being this time drawn down from the extremity D of the line C D, which is the horizontal bisector of the square on A B. This angular line cuts A B at the required point P.

### Some Ideas on the Fourth Dimension.

By Soror Esther Elizabeth Jones, C. O. O.

"Without a parable spake He not unto them."

**EDITOR'S NOTE:** The following ideas were penned by Soror Jones one morning under the strong impression that they had been dictated to her during sleep, the previous night. Their inspirational value speaks for itself.

In studying the "Fourth Dimension" I find two principal statements made in regard to it: first—that it is at right angles to all other dimensions; and second—that an object viewed from the fourth dimension displays all its internal parts spread out before the eye of the beholder.

A being in a closed and locked room of the present known dimensions could only emerge therefrom by moving in a direction at right angles to the dimensions of that room; if there be such a dimension, it must permeate that room, or else the being cannot avail himself of it. In fact, it is admitted that other planes and states interpenetrate this plane.

Apply these statements to the self and see how logically they work out. The personal self is confined to its present plane or state of consciousness and even the windows are darkened so that the glory of the freedom beyond its walls can not be seen. Yet rumors have reached to this plane of a plane having another dimension—the Kingdom of Heaven reached by movement (action) in a direction at right angles to all other dimensions (measurements).

What are the measurements of the natural man, the personal self, on this plane of consciousness? "An eye for an eye and a tooth for a tooth." "Love thy neighbor and hate thine enemy." By moving in a direction at right angles from these measurements, namely "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that persecute you" you will reach the fourth dimensional world, the Kingdom of Heaven will be found, the Spiritual Self revealed.

The planes interpenetrate; we are really in that world and do not realize it. We are fourth dimensional (Spiritual) beings that refuse to claim our own, that will not be "born again." We play with childish toys and do not believe in a happier state of consciousness; we argue that if we followed these rules of conduct we should not find them adequate for our present conditions; not understanding that our present conditions are the results of our attitude of mind and actions. Some of us think the door of death will admit us to that state; but that is a false hope; if one has not conquered selfishness here, so called death will not automatically free one from personal limitations of understanding.

This material plane is said to be an illusion, because in our present state of consciousness we see the world of effects only. In other words, we are blind to the world of reality, the spiritual plane where cause is seen. Intellectually some of us know that we see only part of life since cause and effect are but two sides of one great whole. What we need is to remove our vision to the plane of God-consciousness from which the whole is visible.

On reaching the Kingdom the second statement will also be found to be a fact. Objects viewed from that lofty state of consciousness will lie before us with all their parts spread out to the spiritual sight of the soul, the personal self can be viewed with illumined sight and all the causes that made it what it is will be comprehended, the questions answered, the problems of its sorrows, its miseries, its stumblings, its blindness, solved; past, present and future merged into an eternal now. Reaching peace and understanding self, all other selves will be an open book and the Compassionate One will know how to help all who are seeking that "narrow way," "The path that no fowl knoweth."

\* Examining the vertical lines it will be seen that the distance between the finger tips equals the height of the Man, also that the width of the body is closely equal to one sixth the height, so that either half of the body equals one twelfth the height.

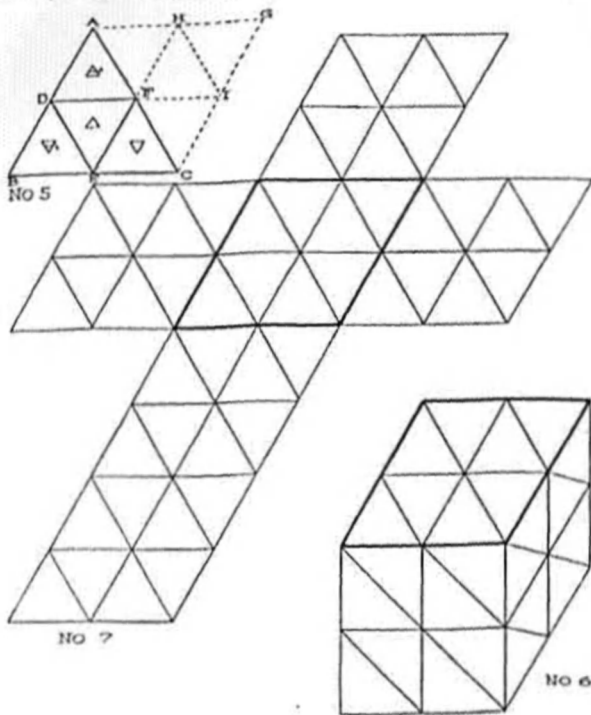
Looking at the Man from the back (see No. 2) we find similar correlations of the vertical and horizontal divisions.

In Nos. 3 and 4 the same method has been applied to the female body, and to the famous "Egyptian Standard", known by the various names of the "Egyptian Apollo", the "Water Carrier", or the "Egyptian Antinous", and it will be observed that in all positions the canon of twelve determines correctly the main proportions.

We shall now approach the subject from a symbolical view-point. Let us begin with the Tetragrammaton, No. 5. It is represented by the triangle A B C. Bisecting each side at the points D E and F, and uniting these points we divide the triangle A B C into four smaller and mutually equal triangles. By placing within these triangles the signs of the Four Elements we have a symbol of physical man, the central flame within, enclosed by the chemical body.

This being man's visible aspect, let us represent his invisible aspect by extending our figure to G and also forming the inner triangles by joining the points F H and I. This extended figure, being in dotted lines symbolizes the finer and invisible aspect of man.

Man can be also represented by a Cube. Observing the completed figure of No. 5, A B C G, we see that its outline is the same as the isometric projection of one face of



a Cube. In No. 6 we see such a Cube completed, and it will be seen that the upper, horizontal face, is the same as No. 5 both in size and shape.

In order to observe all sides of this Cube at the same time, and remembering that it is not a solid, but a hollow figure, we will cut thru seven of its 12 edges and unfold it into a flat surface. No. 7 gives us the unfolded Cube and it is seen to be the Cross in isometric projection.

Counting the number of the small triangles in this figure we find that there are 48. Remembering Man's triune nature, body, soul and spirit, we multiply thus:

$$\begin{array}{r} 18 \\ \times 3 \\ \hline \end{array}$$

and the result, 144, is the root of the decimal 144000, which is the Second Rosierucian Sacred Number.

In the Tabernacle used by the Jews during their forty years wanderings in the Wilderness the most sacred and mysterious object was the ARK of the Covenant. Its length was 2½ cubits, or 15 inches; its breadth was 2½ cubits, or 15 inches; its height, or 27 inches. The top, or Mercy Seat, on which was manifested the Shekinah, whence emanated the Bath Kol, was therefore 45 inches by 27

inches. The perimeter of the Mercy Seat was accordingly twice 45, or 90; plus twice 27, or 54; totaling the sum of 144 inches, thus giving again the mystic square of twelve.

We shall now briefly glance at the Cabala of the subject. We shall begin with the Greek word THEION, meaning Delty.

Let us now take Abraham, which in Greek is ABRAAM.

TH — 9  
E — 5  
I — 10  
O — 70  
N — 50

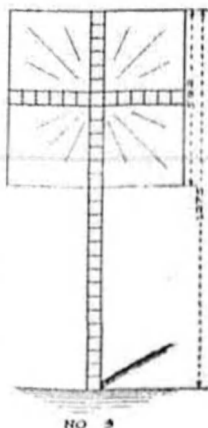
144

A — 1  
B — 2  
R — 100  
A — 1  
A — 1  
M — 40

145

Subtracting coded, . . . . . 1

144



# Pioneer Rosicrucian Workers in America. No. 3.

Freeman B. Dowd.



*F. B. Dowd*

Photo from "Temple of the Rosy Cross"  
Eulian Pub. Co.

The esoteric name by which Fr. Dowd was known was "Rosicrucinae". He received his authority from Dr. Randolph, and before his passing he initiated Mr. Edward H. Brown of Salem, Mass., into his fraternity, recognizing and designating him as his successor and Grand Master of the organization of the Rosy Cross, which position Mr. Brown still holds, and it is to him that we are indebted for this authentic information.

Mr. Dowd's native State is said to have been Pennsylvania. His transition was the result of paralysis, and occurred November 1st, 1910, at Rogers, Ark. Interment was the following day. His widow, Mrs. Lucy L. Dowd, until recently continued to reside at Rogers.

## The Impersonal Life.

Is the title of one of the best and biggest little books we have seen in a long time. Mention has been made of it in Mercury before, but we call attention to it again at this time, for it is worth while for every member of the Fraternity to secure a copy right NOW, at the opening of our Fall study season, and profit by its wholesome, vigorous presentation of helpful truths. Order it from the Macoy Masonic Publishing Co.

The words ROSE and CROSS in Greek are RODON and STAUIROS.

	S — 200
	T — 300
R — 100	A — 1
O — 70	U — 400
D — 4	R — 100
O — 70	O — 70
N — 50	S — 200

Subtracting colod .....	294	1271
	1	1
	293	1270

Rodon plus Stauros is 293  
1270

Sum 1563

Construct now a Vesica Piscis, No. 8, in which this number, 1563, is the length of the Vesica. The corresponding width of the Vesica is 901. With 901 as a side draw a square; the diagonal of this square will be 1275.

Let us now erect a Rod Cross with 1275 as its height, No. 9. The ratio of the width to the height of a Rod Cross is as 13 to 28, which is nearly the same as the proportion given by Sir John Maundeville, that of  $3\frac{1}{4}$  to 8. Taking  $13/28$ ths of 1275 gives 592 as the length of the cross arm. Now describing a square about the head of the Rod Cross with each side measuring 592 we have its total perimeter four times 592, thus:—

592  
4  
2368

Referring now to Mercury, Vol. 2, No. 12, we find 2368 to be the number of IESOUS CHRISTOS. Therefore upon the Rose Cross we find Jesus Christ mystically crucified within a square of 592.